January 14
1926

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"For if you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you." DOCTRINE AND COVENANTS 78 : 7.

No. 2, Vol. 88 Thursday, January 14, 1926 Price One Penny

THE PURPOSE OF LIFE

ELDER MELVIN J. BALLARD
OF THE COUNCIL OF THE TWELVE

(*Continued from page 7*)

I DESIRE TO SAY TO YOU LATTER-DAY SAINTS that the entering into the new and everlasting covenant of marriage is the eternal union of men and women; but it is not only essential that such individuals shall have the blessing pronounced upon them by those who hold the keys and the authority upon earth, and it shall be sealed in heaven; but according to the revelation itself, the one hundred thirty-second section, it must also be sealed by the "Holy Spirit of promise", and the "Holy Spirit of promise" is the Holy Ghost.

A man may deceive his bishop. He may deceive the president of the stake. He may go in unworthy and receive the pronouncement upon his head of these eternal blessings at the hands of those who hold the authority to seal and bind, and yet it can not stand unless that man or woman receive also the sealing approval of the Holy Spirit of promise. He searches the hearts of men, and will not give His assent and approval unless they are clean and worthy before God. When He gives His sealing approval, it shall then stand, if they keep their covenant.

ONLY A CONDITION

We would like you to know, and we would like all the world to know, that we do not pretend to give any guarantee unto men and women of these eternal blessings of eternal unions only on condition of their worthiness. Men and women must keep their covenants or they have no claim on these blessings. When life

is finished and the labours done, and we present ourselves to claim these blessings, it must then be verified by those who know and can speak with certainty, that this man and this woman, having been true and faithful in all things, now present themselves to claim their eternal blessings.

The man must meet the woman, his wife whom he took under those circumstances, true and devoted to her with love and consideration, that she will feel in that time just as willing to give herself to him to be his wife forever and ever, as she was when she first gave herself to him over the holy altar. The man must also retain the affection and the respect of his wife. They must be willing, in other words, that, having been true and faithful, they desire these eternal blessings shall now be sealed upon them forever and forever. They are now given to us conditionally, to be realised by and by if we are worthy and willing; but if we are not willing, we shall not be compelled; but we shall go forward according to our own will and desire that these things shall be perpetuated and established between ourselves, and we can only be willing through love, through faithfulness, and through devotion to God and to each other. Then we may pass by the angels and the gods and go to the highest degree of celestial glory.

THE ONLY ONES

For in that celestial kingdom we are told there are three heavens, or three degrees. And the only ones that can pass muster and go to that highest place shall be those who have thus kept the commandments of God and been true to Him and true to each other and have entered into this holy order of eternal marriage. And then what? They are the only ones to whom shall come endless increase.

The "Mormon" doctrine that we have just been declaring, that "as man is, God once was", has its complement that goes with it in that other very marvelous declaration that "as God is, man may become." Do not let us misinterpret it, for very few men ever will become what God is; and yet all men may become what He is. But they shall only become what He is by paying the price, by earning the right to enjoy that high privilege.

This is the path they must tread if they shall reach that station, and the only ones who shall ever be candidates to be what God is, so far as that is concerned, are they who attain to this highest degree of celestial glory; for this is the glory of God, to bring to pass the immortality and eternal life of man. Rob Him, strip Him, of the power of endless increase, and you take away His glory; and any one of His sons that does not attain to the power of endless increase can never become what God is, worlds without end. We are the offspring of our fathers and mothers. There was a time, however, when this body in which I tabernacle did

not exist as I, but there never was a time when the elements of which this body is composed, did not exist. Then there came a time when these elements were organised into form, and I came into this body.

WITH REFERENCE TO THE SPIRIT

Just so it is with reference to the spirit that dwells in this body. There was a time when this individual that dwells in this body did not exist as I, and when the individuals that dwell in your bodies did not exist as you; but there never was a time when the elements of which you are composed did not exist. Then there came a time when those elements were organised into form and being, in your primeval childhood when you were nurtured by the side of God your Father and your heavenly mother.

For—

> In the heavens are parents single?
> No; the thought makes reason stare!
> Truth is reason; truth eternal
> Tells me I've a mother there.

Search from the highest forms of life to the lowest and most insignificant, and I defy any man to find a living creature without a mother. If that is true, then there are no creatures that live that have not had a mother. So we not only had a Father of the spirit, but a mother also. You don't suppose that woman is going to be annihilated when death ends mortality. She is going to live just as well as man will live, forever and ever. But she will live a woman. There are no heights to which man shall aspire and attain in which woman shall not be, side by side, with him.

HAVE GONE FORWARD

If that is true now, it was always true. There never was a time when any intelligence existed in the past alone. They have gone forward, man and woman, male and female, in the image of God; after the image of them, male and female, created He us, His children, and brought us into being. So that there was a time when we did not exist as we are, but the eternal elements of which we are composed always existed. And then we came into being, the children of God, our Eternal Father. Then an earth life came to us. If that is true, it always will be true.

There is intelligence that does not exist as entities, individualities, but intelligent spirit and matter will be organised and brought into being and the power will come to men and women who become worthy and attain unto this high inheritance, to bring to pass the immortality and eternal life of intelligences, to prepare them for an earth life just like ours. Then there shall also come to such grades of intelligence that reach these high powers and privileges, the right, the power to speak, and the

very elements shall obey their voice, and worlds shall be organised and brought into being and existence, just like this one. Then who is the greater—the thing created or he who hath created it? For herein is the power latent in man, if he will but go forward in the path that shall perfect his life and bring him to become like God, to have the power to bring a world like this, with all its wealth, into being and existence. And he is greater than the world itself, the thing he will ultimately have the power to create.

THE MOST PRECIOUS

So I think I have proven what I proposed a moment ago to show you, that a soul redeemed and sanctified, worthy to come into the highest glory God has provided for His sons and daughters, is worth more than all the wealth of the world. For there comes to him the power to create it. This is the most precious and important thing. All that we are, and all that we have should be consecrated to the end of investing in the redemption of human souls.

We are sometimes very willing to give much for temporal relief, but little for eternal relief. To illustrate what I mean: I remember being down in Arizona a few years ago, holding a conference, and hearing from the lips of a father the very tragic story of a little excursion that his family had taken into the White Mountains of Arizona. In the company was a little girl about six years of age, as I recall it. They camped, the first night, on the edge of a forest. It was about two blocks from a beautiful spring of water, and during the afternoon the grandmother with the little girl had made several trips to the spring to bring water for the camp. Just before sundown the little girl saw the bucket empty and so, concluding that she now knew the way to the spring to bring water for the camp without the aid of her grandmother, she tripped lightly down the path, dipped her bucket into the spring and arose to return, only to be bewildered upon discovering that there were three distinct paths which led from the spring.

THE APPEAL OF EARNESTNESS

Choosing one of them, she started, as she supposed, to the camp. Having gone far enough to reach the camp, but not finding it in sight, she became confused and instead of using the mature judgment to return and try one of the other paths, she started to run, and the faster she ran the farther removed she was from the camp and her loved ones. She was soon missed, and darkness was coming on. Then the camp was roused and every trail was followed by the loved ones of the child, shouting her name all night long, without an answer. The next day the people of the village, from which they came, were also brought upon the scene and pressed into service. The lumber camp, not far distant,

responded, as well as a number of Indians living in that neighbourhood. All the trails were followed for days, and for weeks, but she did not respond to their call. Finally, after some days, these hundreds of men abandoned the search but the family continued for weeks and for months, and finally were rewarded by finding the earthly remains of the little child that had perished in the forest. It was a sad story. But the thing that appealed to me was the earnestness on the part of hundreds of men who rode for days and nights, without food and without sleep, in an effort to save that little girl—to save her from perishing physically.

TRIBUTE TO WILLINGNESS

I came back home and heard a story about like that, a week or two following. Holding a conference at Tooele, I heard the story of two young men, brothers, who went out on to the mountains west of Tooele, hunting deer. A snow storm came on and blinded them so they did know their way, or how to get down off the mountains into the valley. One of them, however, had strength enough to keep battling, and finally succeeded in getting home and calling others to help find his weaker companion, who was lost in the mountains. He gave the alarm and the whole village was aroused. It is said that four hundred men responded and toiled for four days in snow, often up to their armpits, in a vain effort to rescue the lost boy up in the mountains. They were not rewarded. His body was not recovered until the following spring when the snows had gone. But it was a tribute to man's willingness to save his fellow man.

I would not minimise nor depreciate the efforts on the part of his fellow men to save him from perishing in the snow, but I say to you, there is not a settlement nor a ward in this stake, or in any other stake of Zion, nor in any other community in the world, but what there is probably more than one boy and more than one girl in far greater peril than the boy who was lost up on the mountains west of Tooele, or the little girl lost in the mountains of Arizona. What was their danger? Only the peril of losing their physical life. They were worthy young people, and dying in their youth they lose none of the blessings of the Gospel, for there is no blessing or privilege that will not come to them, whether they lived or died.

THE GREATER PERIL

But what doth it profit a man if he live a hundred years and gain all the wealth of the world, and lose his own soul? The peril that these other boys and girls are in danger of is the peril of losing both body and spirit, in failing to realise these high privileges and these glorious possibilities. They are blinded—yes—not by the snow storm, but blinded by their own wickedness, often by their own indifference, or by the uncertainty of a doubt

that is cast on their pathway. Thus they are lost and can not find their way back. But who is there responding to rescue them? Do you hear of four hundred men or four hundred women going out to rescue the boy that is around the corner, your neighbour? Blind are they? Yes, you know their peril, and you who know, what are you doing? I say to you men of Israel: Every man that bears the holy Priesthood, every woman that has come to a knowledge of this truth, is one of God's rescue servants, to find and bring into the fold these lost sheep, and preserve not only their bodies, but their spirits from eternal destruction, so that they will not be barred from His presence. That is the greater thing. That is the thing I want to see you concerned in, more than you are concerned in saving merely the mortal life. But let us be willing to do more than that. Let us give our whole life, if necessary. Although it may take years and years to bring one of them back into His presence, it is worth the investment.

WORTH THE GIVING

If there was a gold mine in your neighbourhood, and you knew it, and it would take you twenty years to dig into it you would be there digging if you had faith in it. If there were the slightest traces, you would go with all your zeal and courage, and try to possess it. Yet there is no experiment about these boys and girls, your own boys and girls, your neighbour's boys and girls. They are there. You know they are there. You know their worth. How long will you work for one of them? They are more valuable than the gold mine. They are worth the giving of all that you have. Will you make such an investment in one of these precious souls?

Where will you be one hundred years from to-day with reference to all your riches and all your troubles, ambitions and sacrifices? Where will you be in relation to them? They will all have passed and gone. Your worries, your debts and anxieties will have disappeared, and the only thing that will remain is you, and these immortal, imperishable sons and daughters of our Heavenly Father.

If you have given yourself and your means and have succeeded in winning one of them, and you shall be associated eternally with them, as the Saviour said, to not only bring them unto Him, but to rejoice with them eternally in His kingdom, you will then discover that you have invested in the most precious and important thing there is in all the world.

THE DIVINE INFLUENCE

And when you see that boy or that girl that you have invested in, how proud you will be of your work! You will not see them alone. You will see them in association with others. For I say to you that you can not bring one soul to Christ, excepting you

have influenced and touched many other souls. I was impressed with that, as you missionaries have been, undoubtedly, who have gone into the world and preached the Gospel—touch one soul and you don't know what the end is. I was standing in a testimony meeting not long since and heard a young man bear witness that nearly thirty years ago I was the missionary who brought the Gospel to his father's home, down in the southern part of the State of Illinois. I had forgotten him and the family. The young boy in the home, however, never forgot me, nor the message we brought to his father, and he said that since that time they had moved into Idaho. I had lost track of them. He had grown to manhood. This young man had filled a mission to Germany, and had been the instrument in the hands of God in bringing about thirty souls into the fold of Christ. There stood by his side in that meeting one of his converts who that week was to be set apart as a missionary to go into the field. My soul was thrilled, because I began to see that there was no end to this kind of work, that it goes on and on, just like throwing a stone, ever so small, into a lake. It will create a ripple which ultimately will reach out to the last shore.

(TO BE CONTINUED)

WHAT IS SUCCESS?

It's doing your work the best you can,
And being just to your fellow man;
It's making money, but holding friends,
And staying true to your aims and ends;
It's figuring now and learning why,
And looking forward and thinking high,
And dreaming a little and doing much;
It's keeping always in closest touch
With what is finest in word and deed;
It's being thorough, yet making speed;
It's daring blithely the field of chance
While making labour a brave romance;
It's going onward despite defeat,
And fighting staunchly, but keeping sweet;
It's being clean and its playing fair;
It's laughing lightly at Dame Despair;
It's looking up to the stars above,
And drinking deeply of life and love;
It's struggling on with the will to win,
But taking loss with a cheerful grin;
It's sharing sorrow, and work, and mirth,
And making better this good old earth;
It's serving, striving, through strain and stress,
It's doing your noblest—that's Success!

SELECTED

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, JANUARY 14, 1926

EDITORIAL

GREETINGS FROM THE FIRST PRESIDENCY*

As Christmas-tide approaches, our minds revert to that never to be forgotten night when shepherds who were watching their flocks on the hills of Judea were startled as the glory of the Lord shone round about them, and the angel of the Lord stood before them, and said:

"Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

"For unto you is born this day, in the city of David a Saviour, which is Christ the Lord . . .

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

"Glory to God in the highest, and on earth peace, good will toward men."

It was a night which was distinct from all other nights which had come and gone since the creation of the earth.

The birth of Christ our Lord was more than an incident, it was an epoch in the history of the world to which prophets had looked forward, of which poets had sung, and in which angels joined their voices with mortals in praise to God. It was the day decreed and foreordained by our Father who is in heaven when He would manifest Himself to His children who are here upon earth, in the person of His Only Begotten Son.

Whether or not the 25th day of December is the proper date of the birth of Christ, our Lord, matters little, we join with other Christian people in celebrating it as such, and if we observe it in the true spirit of the Master, renewing the covenant which we have made that we are willing to take upon us His name, and keep the commandments which He has given, our offering will be accepted.

He came that man might see and know God as He is, for He bore witness that whoever had seen Him had seen the Father, for He was the express image of His person.

*On account of distance and belated mails, this message from the First Presidency failed to arrive in time for earlier publication. Notwithstanding the Christmas season has passed, we doubt not that the Latter-day Saints in this Mission will read these joyous greetings with appreciation and thanksgiving, and withal to their encouragement and profit.—Ed.

He came to teach us the character of God, and by example and precept pointed out the path which, if we walk in it, will lead us back into His presence. He came to break the bands of death with which man was bound, and made possible the resurrection, by which the grave is robbed of its victory, and death of its sting.

After His crucifixion and the death of the Apostles whom He had chosen, who suffered martyrdom at the hands of those who were opposed to the truths which He taught, it appeared that His mission and ministry had been a failure; but as time passed, and the doctrines of Christianity became better understood, thoughtful men turned to Him as their source of light and strength, thus preserving faith in His mission and ministry, with the result that Christianity became the dominant influence in the civilisation and development of the world.

As time passed dissensions occurred in the Primitive Church. The laws governing the Church established by the Redeemer were transgressed, the ordinances were changed, the everlasting covenant was broken. Men began to teach for doctrine their own commandments; a form of worship had been established which was called Christianity, but was without the power of God which characterised the Primitive Church. Spiritual darkness covered the earth, and gross darkness the minds of the people.

Then there came another epochal period in the history of the world. The time had arrived, foreordained by the Lord, and foretold by His prophets, when another gospel dispensation was to be ushered in, when the Gospel of the Kingdom was to be restored, and preached in all the world as a witness unto all people before the end shall come.

Again the heavens rejoiced, again heavenly beings communicated the will of the Father to His children who are here upon earth, and men were made glad as the Dispensation of the Fulness of Times was ushered in.

Joseph Smith was the agent through whom the Lord saw fit to begin the great latter-day work. To him the Father and Son appeared in heavenly vision, upon him the keys of the everlasting Priesthood were conferred, with authority to transmit them to others, with the promise that the Priesthood should never be taken from the earth again, until the purposes of the Father were accomplished.

Under his direction the Church of Jesus Christ of Latter-day Saints was organised on the 6th day of April, 1830, and the command given to its members to bear the Gospel message to all people, calling them to repentance and faith in Christ, the Only Begotten Son of God in the flesh, with the promise that whosoever should repent and obey would know, by the gift of the Holy Ghost, that the message which they brought was true.

As a result of this message many thousands of people have been

gathered out from the various nations where the Gospel has been preached, and brought to Zion, the place designated by the Lord as the gathering place of latter-day Israel. The desert has been made glad because of them, and has been converted into fruitful fields. Springs of living water have broken out to moisten the thirsty land, and cities have sprung up where before was only desolation and wilderness. Music and the voices of children are heard in the streets where silence had reigned supreme.

It is the Lord our God, through His Only Begotten Son, who has done it. To Him be the praise and glory forever!

We exhort our brethren and sisters of the Church, wherever they may be, to remain steadfast in their faith. Hold fast to the word of the Lord, which is the iron rod that will lead us to the Tree of Life.

To the people of the world we appeal to come unto Christ, through whom redemption cometh to all those who take upon them His name, and keep the commandments which He has given. We bear witness that the fulness of His Gospel has been restored, that His Church is established, and will continue to spread until peace shall prevail among men, and His kingdom come and His will be done upon earth as it is done in heaven. O Lord, hasten that glorious day!

HEBER J. GRANT,
ANTHONY W. IVINS,
CHARLES W. NIBLEY,
First Presidency.

YE SHALL ANSWER FOR YOURSELVES

IN THE EARLY HISTORY of the Church of Jesus Christ of Latter-day Saints, when its membership was small but scarcely less heterogeneous than at present, Joseph Smith the Prophet gave a very impressive and significant answer to a simple question. An investigator remarked that the organisation was made up of people from all quarters of the earth, representing many nations and divers traditions, and asked how the Church authorities managed to govern such a composite body. The memorable reply was "We teach them correct principles, and they govern themselves."

The basal fact involved in this declaration is expressive of the system of government operative in the Church to-day. There is naught by way of compulsion within the Church, as of right there ought to be freedom in matters of worship amongst all men. Authority in the holy Priesthood is to be exercised only in the spirit of justice, associated with mercy and love; and every member of the Church is as free to withdraw as he was to enter. Upon himself rests the responsibility for either step.

The coherency of the Church is a matter of comment, speculation and wonder to observant non-members. They see a highly

organised body, all parts of which work in unison, the status of membership entailing sacrifice and renunciation of much that may have been held dear, together with active cooperation in a system of service that knows no idlers, and all this without any compelling power except the consciousness of individual duty and voluntary submission to the laws of the Church, in the administration of which every one has a voice.

Ample explanation is found in that profound fact of individual consciousness. The organised Priesthood is the embodiment of authority given of God, but the human bearers of that high commission minister in their sacred offices according to a revealed order, which all members voluntarily and with strong purpose uphold. Counsel takes the place of command, and enlightened obedience prevails over blind servility.

Every member must have a personal conviction of the divine origin of the organisation as The Church of Jesus Christ, re-established upon the earth in these last days; otherwise he is a member in name only. Every one must know that no priest, elder or apostle can stand between him and his God, to condone sin or facilitate salvation upon any other terms than those of individual compliance with the laws and ordinances of the Gospel prescribed by Jesus Christ.

The officers established in the Primitive Church—apostles, prophets, evangelists, elders, pastors, teachers, etc.—are as truly needed to-day as of old, and their purpose is equally essential: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4: 11-12).

Each must know for himself that Jesus is the Christ, the Son of the living God, the Resurrected Lord, whose name is the only name under heaven whereby men may attain salvation. Every man's conviction must be as certain as was that of Peter, who, with the full fervor of his soul, avowed to His Lord: "Thou art the Christ, the Son of the living God."

How had Peter come into possession of this knowledge of greatest worth? The Lord's rejoinder, full of blessing and assurance, gives answer: "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Read Matt. 16: 13-17.

The source from which Peter derived the knowledge that made him one of the wisest of men is the source from which our individual conviction of the truth must come; and every one must secure it for himself, by rendering obedience to the requirements of the Gospel as Peter had done.

The testimony of the truth is not to be had for the idle asking, nor to be bought with money. Though priceless, it is made accessible to all, rich or poor, learned or illiterate. The terms are those summarised by the Master while in the flesh in answer to disturbed queries as to the authority whereby He spake: "My

doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7 : 16-17).

The Scriptures are definite in affirming that in the judgment of souls each shall be answerable for his own deeds or misdeeds, his personal sins of omission or commission. Justice demands that to every soul the saving testimony of the Christ shall be accessible.

The solidarity of the Church of Jesus Christ of Latter-day Saints is primarily dependent upon the possession of individual assurance of its genuineness by every soul belonging thereto; and the bond that holds its members together is this common testimony, which no man can give nor take away.—J. E. T.

LATTER-DAY SAINT HYMNS*

"The Morning Breaks, The Shadows Flee"

It was on the outer cover of the first issue of the *Millennial Star*, edited by Elder Parley P. Pratt and given to the world in May, 1840, that the hymn, "The Morning Breaks, the Shadows Flee", was first printed.

There are forty-four of Elder Pratt's hymns published in the Latter-day Saint Hymn Book, a greater number from his pen than from the pen of any other author. Admitting the excellence of many of his other hymns, he reached his high mark in this deservedly popular song.

Not all hymns are poems; this hymn is a poem. It gives us a great and exalted message couched in exquisite and effective imagery. To accord with the exaltation of thought and feeling, we have language so heightened in quality that some critics characterise such lines as poetic flights.

The metaphor is frequently employed in poetic compositions and very heightened prose discourse. Elder Pratt makes good use of this figurative speech because of its rare beauty and effectiveness.

The hymn is very fittingly given first place in the hymn book. It is small wonder indeed that it should have attracted both George Careless and Evan Stephens, both composers having set it to music.

The story of the Careless music is interesting. Professor Careless was the leader of the choir of the London Branch, a choir of which the London saints were justly proud.

He went to America in 1864 on a ship called the *Hudson*. On that vessel was a group of people who had sung in his London choir. The Careless music to "The Morning Breaks, the Shadows Flee" was composed on ship-board and named *Hudson*, which title

*This article is for use in the course of study of the Mutual Improvement Associations on the last meeting night in January.

it bears in the Latter-day Saints' Psalmody. Elder Careless gathered his former choir members together; they learned the hymn as set to the new music and sang it to the captain of the ship, at the same time presenting him with a copy. The captain expressed himself as being greatly delighted with the composition.

So much by way of history and introduction. Turning to the hymn we find: *The morning breaks, the shadows flee.* Light seems to be the most natural word to express the coming forth of truth and knowledge, as opposed to ignorance and error whose usual symbol is darkness. Indeed so natural is this process of thought that we have the word "light" in enlightenment.

The poet likens the ushering in of the Gospel dispensation to a dawn, in all its loveliness—a picture of surpassing beauty—which is dispelling the shade of night. Yet beautiful as is this picture, the emphasis is not upon the physical, but upon the intellectual and spiritual. The combined power of the picture is only employed to convey the poet's message.

The second line—*Lo! Zion's standard is unfurled*—carries with it a note of supreme exaltation. Then follows the announcement that *The dawning of a brighter day majestic rises on the world.*

The figure as conceived in the first line is carried throughout the stanza, and the dawning is that of a brighter day, spiritually and intellectually, which is the burden of the poet's message.

The second stanza reads:

> The clouds of error disappear
> Before the rays of truth divine;
> The glory, bursting from afar,
> Wide o'er the nations soon will shine.

The figure employed in the first stanza is aptly carried through the second. Again the poet draws his imagery from the sky; the cloud which is dark is the symbol of error.

The first two lines are of prime importance. The quality of suggestiveness has already been noted in the lesson. Here we have it employed in truly marvelous fashion. Think for an instant how the rays of truth divine have enlightened the world in relation to the Godhead, the premortal, the mortal, and immortal existences. Is it not at once evident that the suggestive quality of these two lines is poetically inexhaustible?

The four words—*glory, bursting from afar*—form a telling combination of words, hence the very effective lines: *The glory, bursting from afar, wide o'er the nations soon will shine.*

The third stanza reads as follows:

> The Gentile fulness now comes in,
> And Israel's blessings are at hand;
> Lo! Judah's remnant, cleansed from sin,
> Shall in their promised Canaan stand.

The first line suggests scriptural promises concerning the time of the Gentiles, followed by the thought that Israel has been promised many blessings, which in the light of the restored Gospel will be realised.

Nor is Judah to be forgotten, for, cleansed from sin by her long night of banishment, and severe persecution, she is to be forgiven and returned to her promised Canaan.

This stanza is full on the thought content side, and from the standpoint of suggestiveness; but it has not the purely literary merit of the first two stanzas.

Jehovah speaks! Let earth give ear,
And Gentile nations turn and live;
His mighty arm is making bare,
His cov'nant people to receive.

This stanza is a repetition of the supreme message of the hymn, made specific by the expression, *Jehovah speaks.* Nothing could possibly have happened as truly startling to the world as that Jehovah should speak. The world might discover a continent of vast riches, delve into the secrets of science, and change the whole mode of life, but such an experience could not rank in importance with Jehovah speaking.

Then comes the missionaries' appeal to the Gentile nations—*Let earth give ear, and Gentile nations turn and live.*

Elder Pratt was interested in a great mission; he was editing a missionary journal; and it is perfectly natural that the intense appeal of the missionary to the world should appear in this hymn. We should perhaps think it lacking in a very important factor if we did not discover this appeal to mankind.

Then follows the promise to those who "give ear", that *His (Jehovah's) mighty arm is making bare, His cov'nant people to receive.*

Angels from heav'n and truth from earth
Have met, and both have record borne;
Thus Zion's light is bursting forth,
To bring her ransomed children home.

We expect condensed thought in poetry. This last stanza is an excellent example of that very important literary quality, quite indispensable in poetry.

The Church was ten years old when the poem was written; two important facts in connection with the Church were that angels had spoken, revealing the Divine will, and that the *Book of Mormon* had come forth, hence the lines: *Angels from heav'n and truth from earth have met, and both have record borne.*

The last two lines of the poem are a repetition of the thought, in language not before employed, that truth has come into the world for the ransoming of the children of men.

The figure used in the opening lines has been carried through.

The first line says, *The morning breaks*, and the last two lines speak of Zion's light bursting forth.

In summarising the literary qualities of this hymn we note the fact that we have a great message expressed in beautiful and effective imagery; that the verse is pleasing to the ear; that the quality of suggestiveness reaches a high mark in its power to draw on the information and imagination of the reader; that the emotional content is exalted, the diction telling and the ideas condensed. It is a literary gem that bids fair to survive in Latter-day Saint hymnology and literature as long as time and eternity shall endure.

JUDGE NOT

Elder J. Earl Wardle

Of the Scottish Conference

Unfortunately there are some people in this world who are never more satisfied than when finding fault with someone or something; who have developed an unnatural appetite for backbiting and slander; and who take keen delight in undermining the characters of others with that basest of tools—falsehood.

The one against whom malicious calumny is directed, however innocent he may be, emerges with his name defamed, as the moth comes forth from the fire with its wings singed and blackened by the scorching flame. People seldom inquire as to his innocence or guilt but with a smile and a shrug pass him by; yes, "How frequently is the honesty and integrity of a man disposed of with a smile and a shrug!"

Men should realise that falsehood and slander are among the most despicable instruments of destruction in the world and that they come from the devil. They are like the cankerworm that eats away, bit by bit, the leaves of the elm tree; at first the effect is not noticeable but finally the tree is left stripped of all its beauty. Yet some do not hesitate to invoke the power of untruth to vilify their neighbours and associates.

If men would only take note of their own faults and try to correct them they would have little time to devote to the failings of their fellows. By making of himself a talebearer a person displays one of the most ignoble of human weaknesses.

Are men worthy to judge? Hear the words of the Saviour: "He that is without sin among you, let him first cast a stone."

> Judge not!—thou canst not tell how soon the bitter scorn
> May rest on thee, though pure thy heart as dewdrops in the morn.
> Thou dost not know what freak of fate may place upon thy brow
> A cloud of shame to kill the joy that rests upon it now. Judge not!

FROM THE MISSION FIELD

Doings in the Conferences: *Birmingham*—A Christmas social was held in the Handsworth Branch on December 28th. The Missionary Elders of the Conference met in Handsworth on January 2nd. A conference union meeting was held in Handsworth on January 2nd.

Releases—The following Missionaries have been honourably released from their labours in the British Mission to return to their homes: Elder Ernest J. Johnson who has laboured in the Leeds Conference as President and in the Ulster and Manchester Conferences as Traveling Elder; Sister Maud E. Johnson who has laboured in the Ulster, Manchester and Leeds Conferences; Elder Reed M. Ogden who has laboured in the Bristol and Leeds Conferences; Elder Ellis A. Hipwell who has laboured in the Hull and Leeds Conferences; Elder Joseph L. Muirbrook who has laboured in the Birmingham and Hull Conferences.

DEATHS

Bettridge—Sister La Verne Bettridge, twenty-two year old daughter of Brother and Sister Joseph H. Bettridge, who emigrated to America from the Nottingham Conference, died in Centerville, Utah, on December 7th, 1925.

Mercer—Word has just been received from Salt Lake City, Utah, telling of the death of Brother William Mercer, in that city on December 21st, 1925. He was born in Shrewsbury, Shropshire, England, in 1883 and emigrated to America in 1920. For seventeen years prior to his leaving England he was associated with the publication of the *Millennial Star* as press man. He was an active member of the Church both while in England and after going to Utah.

Hensen—Sister Harriett Bales Hensen of the Nottingham Branch died on December 20th. President Alex Reed Moss spoke at the funeral services which were held on December 23rd. The grave was dedicated by Elder William H. Johnson.

CONTENTS

The Purpose of Life 17
Poetry:
What is Success? 23
Editorials: Greetings from the First Presidency 24
Ye Shall Answer for Yourselves 26
Latter-day Saint Hymns ... 28
Judge Not 31
From the Mission Field 32

EDITED, PRINTED AND PUBLISHED BY JAMES E. TALMAGE, 295 EDGE LANE
LIVERPOOL
FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN